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ter,"* while his deputy was usually known by the addition of his own name, as *Kahlon-Rigsen*, "minister *Rigsen*," or by prefixing the term *Nono*, as *Nono Kahlon*, "the younger, or deputy minister."† The other Kahlons were distinguished by the names of the districts over which they ruled, as *Kahlon-Bazgo*, "the governor of Bazgo."

The next great officers were the *Lonpos*,‡ or governors of towns, and the *Kharpons*,§ or commanders of forts. The former were distinguished by the names of their respective towns; as *Lé-pon*, "the governor of *Lé*;" *Gar-pon*, "governor of *Garo*." In Lé, also, there were the *Mak-pon*,‖ or "commander-in-chief," and the *Chagsot*,¶ or "lord high treasurer;" the *Shogam-Chagsot*,** or "head collector of taxes;" as well as the *Shakspon*,†† or "chief justice;" and the *Khrimpons*,‡‡ or "magistrates." Lastly there was the *Káká-Tádsi*,§§ or "head master of the horse;" and the *Chagsi-Goba*, or Kotwál, an office equivalent to that of mayor.

* This is the "Banka khalun" of Moorcroft (I. pp. 238—249). The true title was *dBang-kyi-bKah-bLon* or *Bangki-kahlon*, that is, "the powerful minister."

† *No-no* is the usual term of respect which is used in addressing any young man of the higher ranks, and when prefixed to *Kahlon* it means the younger or deputy minister. Moorcroft (I. pp. 334, 335) gives the term, without the title, as the usual designation of the deputy minister, just as we should say "the deputy" instead of the deputy chairman. *Nono* is also applied to all under-officers, as *Nono-Chagsot*, the "under-treasurer;" *Nono-Shakspon*, the "deputy justiciary."

‡ *bLon-po*, "the manager, arranger, or governor." Moorcroft (I. p. 255) calls him *Lompa*.

§ *mKhar-dPon*, the "fort-chief." ‖ *dMag-dPon*, the "war-chief."

¶ *Phyag-mDsod*, pronounced *Chag-sot*.

** *Shogam*, "a duty, a tax." †† *gShags-dPon*, "justice-chief."

‡‡ *Khrims-dPon*, "law-chief."

§§ *Gá-gá-rTá-rDsi*, "head master of the horse."

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643 average income from all sources thus amounted to about one lac of rupees, or nearly £10,000 per annum. In addition to his regular income, both public and private, the Gyalpo enjoyed the royal prerogative of drawing his food from those districts, which, possessing no chiefs of their own, were immediately dependent on the supreme government. He was supplied with corn and butter, wood and grass, for four months in the year, by Nubra; for two months by Rukchu; and for four months by Tangtse. Certain villages also supplied the royal table with apricots, apples, and grapes.

647 The various charges defrayed by the state were few in number, and small in amount, as all the principal public officers had the privilege of trading duty free, while the inferior servants of government enjoyed various perquisites which were equivalent to salaries. The paid officers of the state were the *Lonpo*, or governor; [693] the *Shakspon*, or lord chief justice; and the different *Khrimpons*, or magistrates of Lé; besides the *Káká Tádsi*, or master of the horse, and the *Chagdsot*, or lord high treasurer. I could not ascertain the amount of their individual salaries, but the gross amount of civil charges was estimated at Rs. 20,000, or £2,000 per annum, and which I believe to be near the truth. The 701 military charges were nothing, as each family or house was obliged to furnish one soldier whenever called upon to do so, and to feed him during his term of service.

651 Under the present rule of Mahárája Guláb Sing, the revenue of Ladák may be estimated as follows:-

Tax on houses	Rs. 45,500
Customs	18,000
Tax on brokers	5,700
Presents or fees	5,000
Monasteries	6,300
	Rs. 80,500

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159 the maharaja's service, in the governorship of Ladák
634 Proper, of which the capital is Lé. His personal salary is only Rs. 500 a month, but he is permitted to trade on his own account to a limited extent; and his profits, together with the presents which he receives from merchants and others, amount to a very handsome income,
[439] which was estimated vaguely at Rs. 20,000 a year. But
[643] the maharaja himself is the chief trader in his own dominions, more particularly in the two staple articles, the export of saffron, and the import of wool. I have therefore strong doubts whether Basti Rám can realize more than ten or twelve thousand rupees yearly. But even this sum, when added to his personal salary, will yield him a respectable income of Rs. 18,000, or nearly £1,800 a year.

634 There are five thanadars, who are placed in the following districts, over which they exercise military command as well as civil authority. 1. Ladák; 2. Zanskar; 3. Kargyil; 4. Drás; 5. Nubra. The salaries of these officers, at the average rate of about Rs. 300 a month, amount to Rs. 18,000 per annum.

• 701 The number of troops garrisoned in Ladák was variously stated to me by different individuals at from 600 to 800 men; of whom about 200 are stationed at Lé, and in different parts of the district of Ladák Proper. The others are divided among the remaining districts. At Lé also there are thirty artillerymen with a battery of four guns.

701 The military expenses were estimated at between
652 thirty and forty thousand rupees a year; and as the pay of the soldier is nominally five rupees a month, this sum (Rs. 36,000) would support a force of 600 men. But the men do not receive more than two or three rupees in

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cash, the remainder being made up to them by "billets" for food wherever they may be quartered. The cost of each soldier to the state was therefore generally estimated by the people at only four rupees a month. At this rate a body of 700 men could be supported for Rs. 33,600, which would be increased to Rs. 35,000 or Rs. 36,000 by the pay of the petty officers.

The whole expenses of the government, both civil and military, therefore, amounted to between Rs. 50,000 and Rs. 60,000; thus leaving a surplus of about Rs. 25,000 for transmission to the maharaja. This surplus was not however remitted in cash, but in goods, which consisted chiefly of wool from Chang-thang, and of cloths and tea from Yarkand.

V.—MILITARY RESOURCES.

In Ladák there was no regular army; but every family or house throughout the country was obliged to furnish one ready-armed soldier at the call of the government. The *Kahlons*, *Lonpos*, and *Gobas*, also furnished quotas of from ten to four men each. At the last general mustering in 1834, the number of armed peasants, collected to oppose Zoráwar Sing, amounted to 22,000. The same number is said to have been collected when the *Gyalpo* was at war with Ahmed Shah of Balti. Indeed it is scarcely possible that a greater number of "armed" men could have been collected, as each house throughout Ladák possessed only one weapon, and the number of houses was not more than 24,000. I have every reason to believe in the correctness of these numbers, as my information was derived from various sources; from Jemadar Basti Rám, and other officers of

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702 the maharaja, as well as from *Lamás*, *Gobas*, and Mahomedans of Ladák. The difference between the number of houses and that of the armed men actually collected together is only 2,000, a number so small that it may include all absentees from sickness and other causes, as well as all the guards required at Lé and in the provinces for the personal service of the Gyalpo, and for the security of the state treasure.

726 On a call to arms, the soldiers (*Makmi**) were told off for the cavalry and infantry branches by the very simple process of selecting all those who had horses (or rather ponies) for the cavalry (*Táhipung*†), and leaving the remainder for the footmen, or infantry (*Kangthangipung*).

[411] Their arms were swords, matchlocks, and bows and
[714] arrows. Many had shields (*Go*‡), and some few had helmets (*Mog*§). They were assembled by beat of drum (*Thab-nga*‖).

701 The army (*Pung*, or *Makpung*¶) was placed under the control of a *Makpon*,** or commander-in-chief, who was either a member of the royal family, or one of the principal *Kahlons*.

Other titles were conferred upon the different *Kahlons*

* *dMag-mi*, pronounced *Makmi*, a "war-man," or "soldier," from *dMag*, battle. Compare the Greek μαχη with the latter, and μαχιμος with the former.

† *rTa-hi-dPung*, from *rTa*, a "horse."

‡ *Go*, a "shield," or any defensive armour.

§ *rMog*, a "head-piece," a "helmet."

‖ *hThab-rNga*, a "war-drum."

¶ *dPung*, or *dMag-dPung*; the latter is also commonly contracted to *dMung*.

** *dMag-dPon*, "battle-chief," or *dMag-hGo*, "war-chief." *Makpon* is the family title of the Hasora chief. He must therefore be of Tibetan origin. It is curious that *Go-Mag-go*, which so much resembles Gog-Magog, should mean "civil and military chiefs."

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and *Gobas*, according to the numerical strength of the quotas furnished by their respective districts and villages. Thus the Kahlon who brought a few hundreds was dignified with the title of *Stong-pon*,* "chief of a thousand," or colonel; a wealthy Goba who could muster from 50 to 100 men, was styled *Gyapon*,† "chief of a hundred," or captain; while an inferior Goba who was attended by only four or five men, was called *Chu-pon*,‡ "chief of ten," or serjeant.

The camp (*Maggar*§), which was pitched without any regularity, consisted almost entirely of black tents made of yák's hair. The Kahlons and some others had white blanket tents, but these were so few in number as not to affect the general sombre appearance of the camp. When, however, the cooking commenced, and volumes of smoke began to issue from the open roofs of the tents, now ascending in fantastic curls, and now whirling rapidly round and spreading a milky canopy over the black tents, the Boti camp wore a very picturesque appearance. During the day little was heard but the busy hum of men preparing their food or cleaning their arms, but towards evening the whole air frequently rang with noisy brawls and angry squabbles, which gave but too convincing a proof of the powerful influence of their favourite *chang*.

All disputes in camp were settled at once by stripes or fine, according to the sentence of an assembly of officers, whose decisions were final. These assemblies

* *Stong-dPon*, commander of one thousand.

† *b,rGya-dPon*, commander of one hundred.

‡ *bChu-dPon*, commander of ten.

§ *dMag-sGar*, a "military camp," to distinguish it from the common encampment of the Nomads, *sGar*.

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721 to the Botis of the east, which will account for his
173 entering Kashmir by Gagangir on the Drás road, as related in the Raja Taringini.

712 The forts of Eastern Ladák were nearly all castellated
793 monasteries, the defence of which was intrusted to the
● [701] unwarlike monks, assisted by a few of the armed peasantry, who performed the duty by turns, under the command of one who was dignified with the title of *Kharpon*, or governor.* In Western Ladák there were several castles belonging to petty chiefs, such as Paskyum and Soth, which were better calculated for defence. The
[312] monastic castles were mostly perched on high rocks quite destitute of water, and it was a part of the daily duty of the garrison to fetch water for the monks. Had any of these castles possessed a proper supply of water, their generally inaccessible positions would have rendered them safe against all common attacks. I have seen the monasteries of Hanlé, Hémis, Thigsé, Shé, Lé, Pitak, Phyang, Bazgo, Láma Yúrrú, Hesku, Kharbu, Thakshé, and Mulbil, as well as the ruined forts of Balukhar and Paskyum. The monasteries are all built on steep cliffs, more or less high, with stone walls coloured white and red, and surmounted with an endless number of small flags. They are generally difficult of access, and always picturesque. Perhaps the most remarkable is that of Thakshé, on the right bank of the Kánji river. It is perched on a lofty isolated cliff, bluff and overhanging on the north side, and with a precipitous slope of about 65° on the south side. The only ascent is by a very steep pathway.

* *mKhar-dPon*, "fort-chief." A fort is also called *rDsong*, and the governor *rDsong-dPon*. Every commandant of a castle, or military post, even if his garrison does not amount to more than four men, is dignified with the title of *Kharpon*.

175 the territory ceded to the British by the Sikhs, under Article IV
648 of the Treaty of the 9th of March 1846. Immediately after the
631 conclusion of this treaty, the British Government arranged to sell the whole of the territory ceded by the Sikhs, to Raja Gulab Singh of Jamoo, for a crore of rupees (Rs. 10,000,000), but as it was, on reconsideration of the question, deemed inexpedient to make over the whole of the territories in question, a treaty was concluded with Raja Gulab Singh, on 16th March 1846, the result of which was that Spiti and Lahaul remained British territory, and that Raja Gulab Singh paid the British Government only three quarters of a crore instead of a full crore of rupees.

643 Ladák is now governed by a Wazir assisted by a Naib (or Deputy)
●701 Wazir. The garrison of the country consists of about 50 Regular soldiers, 50 Irregular soldiers, and some 70 Ladáki soldiers.
712 There are forts at Khalsi, and Leh, the former is held by a guard of 6 or 8 men the remainder of the troops being in garrison at Leh. There used to be a fort at Shushot, but it has recently been pulled down as it was found to be of no use. The revenue of the country amounts to about Rs. 64,000 a year, and the expenditure to about Rs. 32,000.

131 Considered by itself, Ladák is a poor and insignificant country, but, politically speaking, it is of some importance, as its frontiers are conterminous, on the north, with those of the Chinese, and
439 on the east, with those of the Lhása Government. From a commercial point of view it is also a place of some importance, as a considerable portion of the trade between India and Central Asia passes through it. During the past three years the value of this trade has averaged about 15 lakhs Rs. (15,00,000) a year. A few merchants carry on a "through" trade, between India and Turkistan, but the mass of the trade is carried on between Indians and Kashmiris who come up as far as Leh only, and there exchange their goods for the products [79] of Central Asia, brought down by merchants, who do not go further south than Leh. This trade is most beneficial to Ladák, for as it is a long and hard journey from Leh to Yarkhand, or even from Leh to India, merchants, on reaching Leh, are glad to rest themselves and their baggage ponies (camels are not used) for a month,
443 or even two months, before attempting the return journey. The result is that during the months of August, September and October the country people reap a small harvest by supplying

RAVEN--chhosskiong or phorok. This bird is held in reverence and never killed. But see under "Omen." 825

[132]RECRUIT--seepa sóma. 701

[133]REMARRY TO--yáng hlokstey pakston cho ches. The first wife of a man is called his "changchhen," if she has no children, or if he is rich enough to keep two families, he may marry a second wife, who is called his "changchhungan," and if she too is childless, or if he can afford to keep three families, he may marry a third wife, who is called his "yángchhungan." So long as these three are alive, he may not marry a fourth wife. If one wife dies, another wife may be taken in her place. As a matter of fact, the Ladákis are much too poor to wish to support more than one wife in a family, and it is only the necessity for having children, who will one day relieve them of the "forced labour" duties attaching to the possession of land, that induces them to [184] remarry. If a man and his brothers have got, in common, three living wives and yet no child, they may not get another wife, but may call in to their family circle another man, to be a husband to their wives; this man is termed a "phortsak." If he too begets no child, still another man, called "pho-chhungan," may be called in. If he too is childless, the original husband and wife must resort to adoption. In the case of the death of the eldest husband of a woman, the latter is at liberty to divorce herself, in the manner described (see "Divorce)." After this she must leave her late husband's house, leaving with her husband's family any children she may have; she is then at liberty to marry again, and so on, for nine times, after which she must be content to remain a widow. If she does not divorce herself from the husband's corpse, she becomes, or rather remains, the wife of the younger brothers. She cannot remain in her late husband's house, and in possession of her children, unless she continues to remain the wife of the younger brothers. As a matter of fact, a Ladáki woman, unless she is childless, never leaves her original husband's home. In any case, it is considered improper for a man or woman to remarry within a year of the death of his, or her, wife or husband, and during this period of mourning a widower is termed "yoóksápo" and a widow "yooksámo." If

587 595 [511] [65] 597 586 768 595 768 765 587

579 their hands tied together behind their backs. The bandits drove the scattered beasts of burden together again with great difficulty and led the captured caravan, people and animals, together with the stolen wares into a distant valley. They went along devious routes, avoiding the great caravan thoroughfare and, as darkness was falling, they arrived at their camp in the valley where the feet of the prisoners were also tied together. Thus the prisoners just had to lie on the ground and wait for whatever might happen. Late in the evening each of the prisoners was given a lump of kollag and a little bowl of sour milk. Then the men lying on the ground were pushed together, and the armed bandits lay down around them to sleep while two of them stood guard in turns. Despite the /158/ penetrating cold, no fire was lit, so that the attention of the Tibetan police patrols would not be drawn to them.

The next morning the bandits first debated amongst each other excitedly for a long time, then their chief announced to the Ladakh people that they were to appoint one of their group who had influence in their villages to ride as fast as possible to their native village and to bring back 200 rupees for each of the prisoners. He was then to return with the ransom money as rapidly as possible, and this money he was to bring to a certain spot in the neighborhood of the camp, alone and unarmed. The messenger rode away. The bandits threatened their prisoners that at the slightest attempt on their part to flee the persons concerned would be killed. Nevertheless, the robbers displayed human sentiment. During the day, the bonds on the prisoners' feet were loosened a little, they received the same simple food as their captors. The wound which one of the Ladakh men had received was [752] dressed scantily with old rags, fresh yak dung, and soot. His wound was not dangerous; matters were more critical with the man from Jangtang, who had a bullet from Drogpa Namgyal's rifle between his ribs, and another man's lower arm had been broken by a blow from Namgyal's sword. The bandits put the broken arm in a splint of stiff yak leather, the other wounded person had the bullet cut out, and his wound was burned around the edges with a red-hot iron. He was given musk to anesthetize him against the pain.

579 701 The imprisonment of the Ladakh men was not to be of long duration. On the second evening, as darkness was descending, the bandits were sitting around the smouldering camp fires to butter tea and tsampa. They were chatting, and again and again they were recounting their heroic deeds to each other, when suddenly, out of the dark, there appeared figures as though sprung from the ground--they

were about thirty Tibetan frontier soldiers who called upon them to surrender. The bandits seized their weapons, but already they were surrounded, and at rifle point they were forced to surrender. They were bound and would be brought before the nearest dsongpon (district captain) for judgment. The Ladakh men were freed. It is true that their liberators demanded as a compensation for their "selfless" effort a tribute of eight sheep, a sack of flour, two sacks made of hide filled with butter, and twenty rupees. They took an even greater tribute /159/ from the robbers, from whom there was also more to be had. This was an extortion, and the soldiers knew that. All of them, the soldiers as well as the bandits, were also acquainted with the command of Buddha, of whom the chieftan of the bandits always carried a small bronze statue around with him on a string: "Take nothing that is not given to you!" But--Heaven is high above, the Dalai Lama is far away, and Buddha has disappeared in the nirvana: finally one confesses it to the lama, and the latter imposes a small fine on one, a small offering of the "gain" is brought to the Buddhas, and with that the matter is closed, and the conscience is set at rest.

The people of Ladakh were glad to have got off so easily. If the soldiers had not turned up they would have lost everything and scarcely all would have reached their home alive. The following day they immediately set out on the way back, in order to reach as soon as possible the border of Ladakh and with it safer regions. To compensate for the two horses that had been shot they bought two of the "seized" yak oxen from the soldiers for little money. The wounded man was placed on top of the burden carried by one of the yaks. The flesh wound healed marvellously soon under "expert treatment."

The profit from the business expedition had in this manner shrunk to very little. The disappointed men had time on their long journey back to reflect about the usefulness and the effectiveness of the assistance of the lamas and the magicians as well as of the "divine" dispensers of protection and wealth, to obtain which had cost them so much. It was a slight consolation for the men of Kalatse that for once they were able to eat such plentiful amounts of meat. On the plateaus of Jangtang the wild yak still lives in larger herds, and other large wild animals are to be met with there. Namgyal succeeded in creeping up to a yak herd with great skill and to lay low a strong bull with a well-aimed shot. Later, he killed a few Tibetan antelopes and a great number of snow pheasants, so that for once the Ladakh people were able to feast on meat. They appeased their Buddhist consciences with